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World's Congress Addresses

BY

CHARLES CARROLL BONNEY

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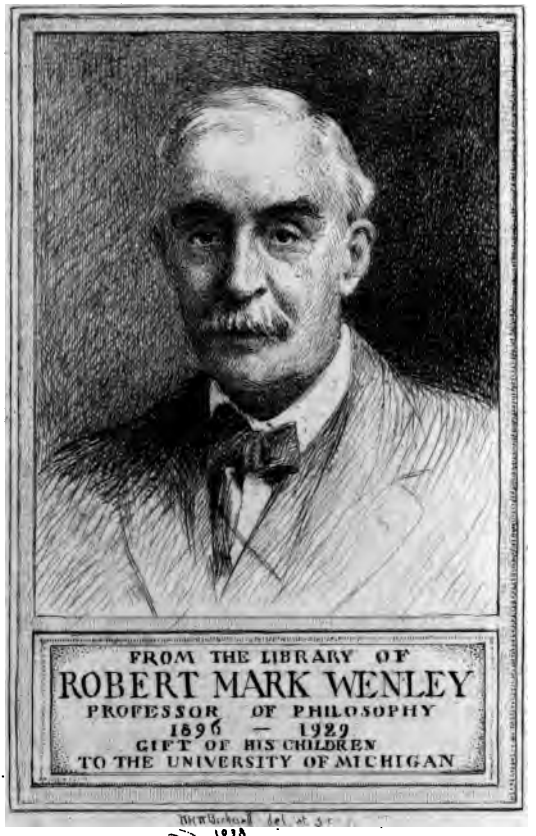

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WORLD'S CONGRESS ADDRESSES

Delivered by the President, the Hon. Charles Carroll Bonney, LL. D., to the World's Parliament of Religions and the Religious Denominational Congresses of 1893, with the Closing Address at the Final Session of the World's Congress Auxiliary

Printed by The Open Court Publishing Company as a Memorial of the Significant Events of the Columbian Year

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PREFATORY NOTE.

THE World's Congresses of 1893 were held in the City of Chicago from May 15 to October 28 under the direction of an organisation which bore the name of The World's Congress Auxiliary of the World's Columbian Exposition.

There were twenty Departments and two hundred and twenty-four General Divisions in which Congresses were held.

These Congresses embraced Woman's Progress, The Public Press, Medicine and Surgery, Temperance, Moral and Social Reform, Commerce and Finance, Music, Literature, Education, Engineering, Art, Government, Science and Philosophy, Social and Economic Science, Labor, Religion, Sunday Rest, Public Health, and Agriculture.

The Department of Religion embraced forty-six General Divisions including the Parliament of Religions.

In announcing the plans for the Religious Congresses the object in view was proclaimed on the title-page of the announcement in these words:

"To unite all religion against all irreligion; to make the Golden Rule the basis of this union; to present to the world in the Religious Congresses to be held in connexion with the Columbian Exposition of 1893, the substantial unity of many religions in the good deeds of the religious life; to provide for a World's Parliament of Religions, in which their common aims and common grounds of union may be set forth, and the marvellous religious progress of the nineteenth century reviewed; and to facilitate separate and independent Congresses of different religious denominations and organisations, under their own officers, in which their

business may be transacted, their achievements presented and their work for the future considered."

By inviting the different Religious Denominations to hold separate and independent Congresses, they were effectually protected against any appearance of surrendering their distinctive characteristics and could safely participate in the Union Congress, called the World's Parliament of Religions.

Of many of the Addresses delivered by President Bonney during the World's Congress season no report was preserved; but enough have been found to present quite fully the principles which governed the World's Congress work; and it is deemed important to show how it was that the representatives of all the World's Religions were induced to give their concurrence and aid; and the secret of the marvellous unanimity displayed at Chicago in 1893 will be found sufficiently indicated in the present publication, which is confined, for the most part, to the Addresses of Welcome to the Religious Denominational Congresses.

These addresses are therefore printed at this time as a Memorial of the wonderful events of the Columbian Year. They are printed without note or comment to avoid an undue increase of the volume and because they seem sufficiently to explain themselves.

PAUL CARUS,
Manager of the Open Court Pub. Co.

CHICAGO, 1900.

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THE WORLD'S PARLIAMENT OF RELIGIONS.

OPENING SESSION.

WORSHIPPERS OF GOD AND LOVERS OF MAN:

Let us rejoice that we have lived to see this glorious day; let us give thanks to the Eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event cannot be overestimated. Its influence on the future relations of the various races of men cannot be too highly esteemed.

If this Congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and will stand in human history like a new Mount Zion, crowned with glory and marking the actual beginning of a new epoch of brotherhood and peace.

For when the religious faiths of the world recognise each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more.

It is inspiring to think that in every part of the world many of the worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this Congress. To them our own hearts speak in love and sympathy of this impressive and prophetic scene.

A distinguished representative of India who has come to participate in this Parliament, tells us that twenty centuries ago a similar convocation of the religions of that part of the world was called by the king of his country. Great indeed must be his felicity in now attending and taking part in a religious congress in which all the continents of the earth have actual representation.

In this congress the word "religion" means the love and worship of God and the love and service of man. We believe the scripture that "of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him."

We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

As the finite can never fully comprehend the in-

finite, nor perfectly express its own view of the divine, it necessarily follows that individual opinions of the divine nature and attributes will differ. But, properly understood, these varieties of view are not causes of discord and strife, but rather incentives to deeper interest and examination. Necessarily God reveals himself differently to a child than to a man; to a philosopher than to one who cannot read. Each must see God with the eyes of his own soul. Each must behold him through the colored glass of his own nature. Each one must receive him according to his own capacity of reception. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed himself in the others, and remembers the inexorable law that with what judgment it judges it shall itself be judged.

The religious faiths of the world have most seriously misunderstood and misjudged each other from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts; between signs and symbols and the things signified and represented. Such errors it is hoped that this congress will do much to correct and render hereafter impossible.

He who believes that God has revealed himself more fully in his own religion than in any other, cannot do otherwise than desire to bring that religion to the knowledge of all men, with an abiding conviction

that the God who gave it will preserve, protect, and advance it in every expedient way. And hence he will welcome every just opportunity to come into fraternal relations with men of other creeds, that they may see in his upright life the evidence of the truth and beauty of his faith, and be thereby led to learn in and be helped heavenward by it.

When it pleased God to give me the idea of the World's Congresses of 1893, there came with that idea a profound conviction that their crowning glory should be a fraternal conference of the world's religions. Accordingly, the original announcement of the World's Congress scheme, which was sent by the Government of the United States to all other nations, contained, among other great themes to be considered, "The grounds of fraternal union in the . . . . religions of different peoples."

At first, the proposal of a World's Congress of Religions seemed to many wholly impracticable. It was said that the religions had never met but in conflict, and that a different result could not be expected now. A committee of organisation was, nevertheless, appointed to make the necessary arrangements. This committee was composed of representatives of sixteen different religious bodies. Rev. Dr. John Henry Barrows was made chairman. With what marvellous ability and fidelity he has performed the great work committed to his hands, this Congress is a sufficient witness.

The preliminary address of the committee, prepared by him and sent throughout the world, elicited the most gratifying responses, and proved that the proposed congress was not only practicable, but also that it was most earnestly demanded by the needs of the present age. The religious leaders of many lands, hungering and thirsting for a larger righteousness, gave the proposal their benedictions and promised the congress their active co-operation and support.

To most of the departments of the World's Congress work a single week of the exposition season was assigned. To a few of the most important a longer time, not exceeding two weeks, was given. In the beginning it was supposed that one or two weeks would suffice for the department of religion; but so great has been the interest, and so many have been the applications in this department, that the plans for it have repeatedly been rearranged, and it now extends from September 4 to October 15, and several of the religious congresses have nevertheless found it necessary to meet outside of these limits.

The programme for the Religious Congresses of 1893 constitutes what may, with perfect propriety, be designated as one of the most remarkable publications of the century.

The programme of this General Parliament of Religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Cey-

ton, New Zealand, Brazil, Canada, and the American States, and indirectly includes many other countries This remarkable programme presents, among other great themes to be considered in this Congress, The ism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

This programme also announces for presentation the great subjects of revelation, immortality, the Incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the relations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace, and war, and many other theories of absorbing interest.

The distinguished leaders of human progress by whom these great topics will be presented constitute an unparalleled galaxy of eminent names, but we may not pause to call the illustrious roll. For the execution of this part of the general programme seventeen days have been assigned.

During subtantially the same period the second part of the programme will be executed in the adjoining Hall of Washington. This will consist in what are termed "presentations" of their distinctive faith and achievements by selected representatives of the different churches. These presentations will be made

to the world, as represented in the World's Religious Congresses of 1893. All persons interested are cordially invited to attend them.

The third part of the general programme for the Congresses of this department consists of separate and independent religious denominations for the purpose of more fully setting forth their doctrines and the service they have rendered to mankind.

These special Congresses will be held, for the most part, in the smaller halls of this Memorial Building. A few of them have, for special reasons, already been held. It is the special object of these Denominational Congresses to afford opportunities for further information to all who may desire it.

The leaders of these several churches must cordially desire the attendance of the representatives of other religions. The Denominational Congresses will each be held during the week in which the presentation of the denomination will occur.

The fourth and final part of the programme of the department of religion will consist of congresses of various kindred organisations. These congresses will be held between the close of the Parliament of Religions and October 15, and will include Missions, Ethics, Sunday Rest, the Evangelical Alliance, and similar associations.

The Congress on Evolution should, in regularity, have been held in the department of science, but circumstances prevented, and it has been given a place

in this department by the courtesy of the Committee of Organisation.

To this more than imperial feast I bid you welcome.

Let one other point be clearly stated. While the members of this Congress meet, as men, on a common ground of perfect equality, the ecclesiastical rank of each, in his own church, is, at the same time, gladly recognised and respected, as the just acknowledgment of his services and attainments.

But no attempt is here made to treat all religions as of equal merit. Any such idea is expressly disclaimed. In this Congress, each system of religion stands by itself in its own perfect integrity, uncompromised in any degree, by its relation to any other. In the language of the preliminary publication in the Department of Religion, we seek in this Congress "to unite all religion against all irreligion; to make the Golden Rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the righteous life."

Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other, and to all who love truth and righteousness.

We meet on the mountain height of absolute respect for the religious convictions of each other; and

an earnest desire for better knowledge of the consolations which other forms of faith offer to their devotees. The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and best of all; and that they will, therefore, hear with perfect candor and without fear, the convictions of other sincere souls on the great questions of the immortal life.

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife.

This day a new flower blooms in the garden of religious thought, filling the air with its exquisite perfume.

This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men.

Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower.

It is the Brotherhood of Religions.

In this name I welcome the First Parliament of the Religions of the world.

THE WORLD'S PARLIAMENT OF RELIGIONS.

CLOSING ADDRESS.

WORSHIPPERS OF GOD AND LOVERS OF MAN:

The closing words of this great event must now be spoken. With inexpressible joy I give them utterance.

The wonderful success of this first actual Congress of the Religions of the World, is the realisation of a conviction which has held my heart for many years. I became acquainted with the great religious systems of the world in my youth, and have enjoyed an intimate association with leaders of many churches during my maturer years. I was thus led to believe that if the great religious faiths could be brought into relations of friendly intercourse, many points of sympathy and union would be found, and the coming unity of mankind in the love of God and the service of man be greatly facilitated and advanced. Hence, when the occasion arose it was gladly welcomed, and the effort more than willingly made.

What many deemed impossible, God has finally wrought. The Religions of the World have actually

met in a great and imposing assembly; they have conferred together on the vital questions of life and immortality in a frank and friendly spirit; and now they part in peace with many warm expressions of mutual affection and respect.

The laws of the Congress forbidding controversy or attack, have, on the whole, been wonderfully well observed. The exceptions are so few that they may well be expunged from the record and from the memory. They even served the useful purpose of timely warning against the tendency to indulge in intellectual conflict.

If an unkind hand threw a firebrand into the assembly, let us be thankful that a kinder hand plunged it in the waters of forgiveness, and quenched its flame.

If some Western warrior, forgetting for the moment that this was a friendly conference, and not a battle-field, uttered his war-cry, let us rejoice that our Oriental friends with a kinder spirit answered: Father forgive them for they know not what they do.

No system of faith or worship has been compromised by this friendly conference; no apostle of any religion has been placed in a false position by any act of this Congress.

The knowledge here acquired will be carried by those who have gained it, as precious treasure to their respective countries, and will there, in freedom and according to reason, be considered, judged and applied, as they shall deem right.

The influence which this Congress of the Religions of the World will exert on the peace and the prosperity of the world is beyond the power of human language to describe. For this influence, borne by those who have attended the sessions of the Parliament of Religions to all parts of the world, will affect, in some important degree, all races of men; all forms of religion; and even all governments and social institutions.

The results of this influence will not soon be apparent in external changes, but will manifest themselves in thought, feeling, expression, and the deeds of charity. Creeds and institutions may long remain unchanged in form, but the new spirit of light and peace will pervade them; for this Congress of the World's Religions is the most marvellous evidence yet given of the approaching fulfilment of the apocalyptic prophecy: *Behold! I make all things new!*

But great as this World's Parliament of Religions is in itself, its importance is immeasurably enhanced by its environment and relations. It is the center and crown of a great movement which touches all the leading interests of humanity. It has been aided by, and is, in turn, beneficial to all these interests.

Religion is but one of the twenty departments of the World's Congress work. Besides this august Parliament of the World's Religions, there are more than forty other Congresses in this department, besides a number of Special Conferences on important subjects.

Thus the divine influences of religion are brought in contact with Woman's Progress, the Public Press, Medicine and Surgery, Temperance, Moral and Social Reform, Commerce and Finance, Music, Literature, Education, Engineering, Art, Government, Science and Philosophy, Social and Economic Science, Labor, Sunday Rest, Public Health, Agriculture, and other important subjects embraced in a General Department.

The importance of the Denominational Congress of the various churches should be emphasised, for they conserve the forces which have made the Parliament such a wonderful success.

The establishment of a Universal Fraternity of Learning and Virtue was declared to be the ultimate aim of this World's Congress Auxiliary of the World's Columbian Exposition. The Congress of Religions has always been in anticipation, what it is now in fact, the culmination of the World's Congress scheme. This hour therefore seems to me the most appropriate to announce that upon the conclusion of the World's Congress series as now arranged, a proclamation of that Fraternity will be issued to promote the continuation, in all parts of the world, of the great work in which the Congresses of 1893 have been engaged.

And now farewell. A thousand congratulations and thanks for the co-operation and aid of all who have contributed to the glorious results which we celebrate this night.

Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind.

Henceforth let all throughout the world, who worship God and love their fellow men, join in the anthem of the angels:

Glory to God in the highest!
Peace on Earth!
Good will among men!

THE JEWISH CONGRESS.

MASTERS AND TEACHERS OF ISRAEL; OFFICERS AND MEMBERS OF THE JEWISH DENOMINATIONAL CONGRESS OF 1893:

The providence of the God of Abraham, Isaac and Jacob, who created man in his own image, and gave him from Sinai's glory-crowned summit the law of a righteous life, has so ordered the arrangements for the Religious Congresses to be held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition, that without any plan to that end, this Congress of the Jewish Church is the first of the series. The month of August having been assigned for the Congresses on Engineering, Art, Government, Science, and kindred subjects, the month of September was set apart for the Congresses of that greatest Department of the World's Congress work, the Department of Religion. For this reason many efforts were made to fix a later date for this Jewish Congress but it was found impracticable to do so; and when the present date was finally settled, it was not then expected that place could be found for the sessions of the Congress in the Memorial Art Palace, but that

one of the Chicago synagogues must be selected fc them. But when the assignments of the August Cor gresses which had the prior right to this week wer finally made, it was happily found that the Jewis Congress could be accommodated here where the othe Religious Congresses will be held, and the arrange ments were, with much pleasure, accordingly changed

Thus the Mother Church from which all the Chris tian Denominations trace their lineage, and which stands in the history of mankind as the especial exponent of august and triumphant Theism, has been called upon to open the Religious Congresses of 1893.

But far more important and significant is the fact that this arrangement has been made; and this Congress is now formally opened and welcomed, by as ultra and ardent a Christian as the world contains. It is because I am a Christian, and the Chairman of the General Committee of Organisation of the Religious Congresses is a Christian, and a large majority of that Committee are Christians, that this day deserves to stand gold-bordered in human history, as one of the signs that a new age of brotherhood and peace has truly come.

We know that you are Jews, while we are Christians and would have all men so, but of all the precious liberties which free men enjoy, the highest is the freedom to worship God according to the dictates of conscience; and this great liberty is the right, not of

some men, but of all; not of Christians only, but of Jews, and Gentiles as well.

I desire from all men respect for my religious convictions; and claim for myself and mine the right to enjoy them without molestation; and my Master has commanded me that whatsoever I would have another do to me, I should also do to him. What, therefore, I ask for myself, a Christian, I must give to you as Jews. Our differences of opinion and belief are between ourselves and God, the Judge and Father of us all.

Through all the sacred Scriptures of the Old Testament, we walk side by side, revering the creation; journeying through the wilderness; chanting the psalms and inspired by the prophecies; and if we part at the threshold of the Gospels it shall be, not with anger but with love, and a grateful remembrance of our long and pleasant journey from Genesis to Malachi.

The supreme significance of this Congress and the others is, that they herald the death of Persecution throughout the world; and proclaim the coming reign of civil and religious liberty.

Oh! Religion! Religion! how many crimes have been committed in thy name! The crimes committed in the name of Liberty are but few in comparison.

Against religious persecution all the religions of the world should be united, and support each other with unfailing zeal. This is not saying that all religions are of equal worth. This is not saying that any

one should yield one jot or tittle of his own peculiar faith. It is quite the contrary. For only when one is protected in his proper liberties, and can "act in freedom according to reason," can he properly examine his own faith, or that of his fellow man.

With perfect religious liberty; with comprehensive and adequate education; with a life according to the great commandments, mankind will come into closer and closer relations; into a better and better understanding of their social, political and religious differences, and the living power of the truth, guided by the sovereign providence of God, will more and more make the whole world one in human brotherhood and service, and finally in religious faith. Henceforth the leaders of mankind will seek, not for points of difference, but for grounds of union, striving earnestly to know the truth, that the truth may make them free from the bondage of prejudice and error, and more and more efficient in advancing the enlightenment and welfare of the world. With these sentiments I welcome the Jewish Denominational Congress of 1893.

THE ROMAN CATHOLIC CONGRESS.

OFFICERS AND MEMBERS OF THE COLUMBIAN CATHOLIC CONGRESS:

In the name of the World's Congress Auxiliary, organised to conduct the moral and intellectual part of the World's Columbian Exposition of 1893; and in the name of the Government of the United States, which invited all nations to participate in the Congresses to be held under the auspices of the Auxiliary; and in the name of fifty millions of non-Catholics who love justice and believe in equal religious liberty for all men, I salute you, and bid you welcome.

This memorial building, and every facility which the World's Congress Auxiliary can command, is most cordially offered for the purposes of your Congress.

That a great change has come in the relations between the Catholic Church on the one hand, and the Protestant Churches on the other, is known throughout the world. That this change has largely increased human happiness, and has in many ways promoted the cause of peace and progress, is also widely acknowledged.

A brief reference to some of the leading causes of

this change seems, however, especially appropriate to this occasion, and may serve to strengthen the gracious bonds of charity and affection which are now gently drawing nearer and nearer to each other, all the various branches of the great family of mankind.

Of those causes, the benign spirit of the New Age should first be named. Descending from the Sun of Righteousness, this spirit of progress is filling the earth with its splendor and beauty, its warmth and vivifying power, and making the old things of truth and justice new in meaning, strength and energy to execute God's will for the welfare of man.

Among the secondary causes of the change to which reference has been made, there are several which it seems a duty as well as a pleasure to recall on this occasion.

The noble and successful work of the Catholic Church in the field of practical Temperance reform, first attracted the attention and won the sympathy of the Protestant people of America.

The new Catholic movement for the relief and elevation of the toiling masses, which culminated in the great papal encyclical on the relations of labor, deepened the interest of the Protestant world in the work of the Catholic Church, and excited the love and admiration of many non-Catholics.

The new Catholic activity in the extension of higher education is another cause of the better relations which have recently been established.

For science and art and literature are of no sect or creed. They belong to man, whatever may be his political or religious views, and are bonds of fraternity everywhere.

Over the grave in which was buried the dead strife of former generations, the apostles of the new age have clasped hands in a new pledge of fidelity in the pursuit of learning, and virtue, and the life that is called Charity.

There is one important particular in which the ideas of Catholic educational leaders are in peculiar accord with the original American doctrine of popular education. The third article of the great ordinance of 1787 for the government of the territory of which Chicago is the metropolis, declares that "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Not knowledge only; not knowledge and morality merely, but Religion, Morality and Knowledge, sacred trinity of the powers of human progress, are essential to the proper education of the people.

The new apostles of Catholic progress have become especially endeared to enlightened Protestants. Henry Edward Manning, Cardinal Archbishop of Westminster, can hardly be more beloved, nor his loss more sincerely mourned, within the Catholic Church than without its fold. His gracious and earnest words on "Protestant Dissenters," "Disinherited Christians,"

"Blameless Ignorance," and "Unconscious Catholics," won for him and the Catholic Church hosts of friends, outside of his own communion.

In America, the work of his brother cardinal, His Eminence James, Cardinal Gibbons, Honorary President of this Congress, has been equally auspicious. His book on "Our Christian Heritage," in which he gladly holds out to Protestants the right hand of fellowship for union against the common foe, commends him eloquently to them as well as to his own brethren.

The burning words of His Grace Archbishop Ireland, in the advocacy of temperance, education, social purity and every moral virtue, have made his name and Church household words in many Protestant homes.

When a Catholic Bishop like Bishop Spalding of Peoria, speaking for Catholics, says: "We love liberty, we love knowledge, we love truth, we love opportunity; and forgetting nationality, forgetting sects, forgetting all but God's image in every human being, we would uplift man by upkifting humanity," millions of Protestant hearts respond Amen! Amen!

But a greater agency of union and progress still remains to be named, the illustrious head of the Catholic Church, Pope Leo XIII, than whom no more able, enlightened and benign pontiff has borne the name of Holy Father, in a thousand years.

Like the morning bell of a new age, his earnest

words of April 19, 1890, rang through the American republic.

"I have a claim upon Americans for their respect, because I love them and I love their country. I have a great tenderness for those who live in that land, Protestants and all.

"Under the Constitution Religion has perfect liberty, and is a growing power. Where the Church is free, it will increase; and I bless, I love Americans for their frank, open, unaffected character, and for the respect which they pay to Christianity and Christian morals.

"My only desire is to use my power for the good of the whole people, Protestants and Catholics alike.

"I want the Protestants as well as the Catholics to esteem me."

Is it any wonder that Pope Leo XIII. is respected and beloved by the Protestants to whom these words were addressed?

On the Protestant side similar causes have been at work, producing similar results. The time now at command will not permit a presentation of those results, but it may suffice to say that they have culminated in the arrangements for the World's Religious Congresses of 1893.

Blind, indeed, must be the eyes that cannot see in these events the quickened march of the ages of human progress toward the fulfilment of the divine prophecy of "one fold and one shepherd;" when all

forms of government shall be one in liberty and justice, and all forms of faith and worship one in charity and human service.

With these sentiments I greet and welcome the Catholic Congress of 1893.

THE CONGREGATIONAL CHURCH.

DESCENDANTS OF THE PURITANS AND THE PILGRIMS:

I am glad to meet and welcome you on this auspicious occasion.

The World's first Parliament of Religions will open in this Hall on to-morrow morning, and it is a graceful and fitting act for the descendants of the Pilgrim Fathers to anticipate that opening, and hail the coming Parliament with words of cheer.

Next to October 22, 1492, on the scroll of the world's glories, December 21, 1620, should be inscribed. For, since the Santa Maria bore Christopher Columbus to the New World, no more important voyage has been made by any ship than that on which the Mayflower bore the Pilgrim Fathers to the landing-place of Plymouth Rock.

This ship brought to the New World little in the form of material wealth, but it was richly laden with the seeds of liberty and justice, which, sowed in the fruitful American soil, have produced during the succeeding generations such harvests of Civil and Religious Liberty as have not been surpassed by those gathered elsewhere in all the world.

We do not judge a tree by its form, or bark, or leaf, but by its fruit. We do not judge any Church by the words of its creed, nor by the perversion of its doctrines through accident, misfortune or malice, but by its general influence on those who receive and try to follow its faith.

Wherever, throughout the great Republic, the children of the Pilgrim and the Puritan have gone, the flowers of the highest culture have sprung up in their foot-steps. Wherever they have made their homes, cultivated farms or builded towns, the highest domestic virtues have been conspicuous; piety, peace and good order have flourished; and education, both for the common people and its higher forms, has been a dominant power.

The Congregational Church represents the Town Meeting in Civilised Government, and the Free Congregation in the Church. The Town Meeting is the nursery of the Republic; and the Church which is the spiritual life and guide of this nursery is the means by which the Divine Providence of God has elevated this Primary Council of the people for the purposes of good government, from a sordid strife for leadership to an almost sacred college of preparation for the highest duties of Christian citizenship.

Thus the Congregational Church occupies a peculiarly exalted and influential place in American History. It stands on Plymouth Rock, a monument of Civil and Religious Liberty more glorious than the

granite shaft which on Bunker Hill "greets the Sun at his coming."

Holding fast to liberty itself, it cannot do otherwise than insist upon the same freedom for every other religious body, to worship God according to the dictates of conscience.

Firm and steadfast in its championship of equal rights and privileges for all men, long may this noble Church devote itself to the work to which God has called it, winning more and more the love and respect of those who under other forms of government and worship, find the inestimable blessings of religion.

Soon may all the churches appreciate more fully that each has its own peculiar work to do, and that whether this work be great or small, temporary or continuous, it will, if earnestly and faithfully performed, be wrought by the hand of the Supreme Architect into the imperishable Temple of the Church Universal and Divine.

THE NEW JERUSALEM CHURCH.

MEMBERS AND FRIENDS OF THE CHURCH OF THE HOLY CITY, NEW JERUSALEM:

In the name of the Only Wise God our Saviour, who was in Christ, reconciling the world to Himself, and in whose glorified and Divine Humanity dwelleth all the fulness of the Godhead bodily, I reverently bid you welcome.

The Church of the Holy City, New Jerusalem, which comes down from God out of heaven, having the glory of God, and a light like unto a stone most precious, even like a jasper stone clear as crystal, is pre-eminently

THE CHURCH OF RECONCILIATION.

It comes to reconcile reason and faith; science and religion; miracle and law; revelation and philosophy.

It comes to reconcile the teachings of Sacred Scripture and the results of modern research; the apparent truths of superficial observation and the real truths of human experience; what we know of the spiritual world of causes and our knowledge of the natural world of effects.

It comes to reconcile the duties of to-day and the hopes of to-morrow; the best use of the life that now is with the highest preparation for the life that is to come; the warfare with evil and the hunger for peace; the ministry of sorrow and the thirst for joy.

It comes to reconcile labor and capital; industry and learning; government and liberty; self-help and the help of others.

It comes to reconcile with each other the contending sects of Christendom, and the multiform religious systems of the other parts of the world.

The Religion of Reconciliation brings in its right hand the Word of God, and in its left the Divine Science of the relation between natural and spiritual things, by which, alone, that word can be defended and expounded, and only asks that its teachings be considered "in freedom and according to reason," and accepted so far as they are seen to be true.

The New Churchman loves the followers of the Oriental religions, not only because they, also, are children of our Father in Heaven, and brothers with spiritual needs like our own; but also because he sees in those religions the remains of the divine symbolism through which God talked with man in the ancient Church.

He loves the Jew for his belief in the Sacred Scriptures of the Old Testament, and because he represents the Divine Law and Prophecy.

He loves the Catholics, because they represent the

supremacy of faith and the sovereignty of the Church Universal.

He loves the Lutherans, because they represent the great principle of Personal Responsibility to God, and the necessity of self-examination and judgment according to the divine law.

He loves the Congregationalists, because they are the representatives of Religious Liberty in opinion and in worship.

He loves the Methodists, because their church is the external form of the great religious movement of the New Age.

He loves the Baptists because they represent fidelity to the letter of the Holy Word, in which abides its fulness and its power.

He loves the Presbyterians because they represent the Divine Justice in the punishment of sin.

He loves the Universalists because they represent the infinite love and mercy which gives to every soul all the wisdom and happiness it will receive.

He loves the Friends because they teach the simplicity and purity of the regenerate life.

He loves the Episcopalians because they teach the utility and beauty of established forms of religious service and worship.

He loves the Unitarians because they represent the Unity of God and the surpassing excellence of the Son of Man.

The New Churchman loves all who, in any form

and in any degree, worship God and strive to do his will.

If less favored than himself in religious light and knowledge, all the more they need his sympathy and help.

So believing, the responsibilities and duties of the New Churchman are greater and more serious than those of the disciples of any other faith. When he claims a better light, he acknowledges higher obligations.

It is the mission of the New Churchman to show that the faith of the New Church is, indeed, "the Religion of Common Sense;" and that "all Religion has relation to life, and the life of religion is to do good."

The New Churchman must be cosmopolitan. Wherever, in all the world, God is worshipped and man is loved, the New Churchman should feel at home, able to sympathise, and ready to help.

This Congress has been arranged, and the programme for it prepared by a Committee of Organisation of which the Rev. Lewis P. Mercer is Chairman, and a co-operating Committee of Women of which Miss A. E. Scammon is Chairman. The programme is in every way worthy of the great occasion, and shows how ably and diligently the committee have done their work.

I will only add, in conclusion, my humble and earnest acknowledgment of the Divine Providence of

the Lord to whom we are all indebted for both the idea and the realisation of the World's Congresses of 1893.

I have now the pleasure of presenting Rev. Mr. Mercer as Presiding Officer of the New Church Congress.

THE REFORMED PROTESTANT EPISCOPAL CHURCH.

OFFICERS AND MEMBERS OF THE CONGRESS OF THE REFORMED PROTESTANT EPISCOPAL CHURCH:

Through the Divine Mercy I was, for a considerable number of years, affiliated with the Protestant Episcopal Church, and became familiar with its noble and impressive service. In that connection, I often regretted the non-extension of the leading features of its solemn and beautiful ritual to other families of the Christian Church, and lamented the existence of the barrier of non-intercourse which seemed to me the chief obstacle to such extension.

Hence, when what is known as the Reform Movement in that Church finally resulted in the organisation of the Reformed Protestant Episcopal Church, I was deeply impressed with the idea that the Divine Providence had favored and guided the movement to make it a means of greater harmony and unity between the different branches of the great Christian Brotherhood; another bridge over which those of somewhat different faith and forms, agreeing nevertheless in all the essential verities of religion, could pass and repass, with many mutual benefits.

That this idea was not without adequate foundation has since been apparent in many ways. In many of the other churches, something of the Episcopal order of service and worship has found a place, to the great delight of their congregations. The participation of the people in the church services has become common in many of the Protestant denominations.

Thus the influence of the movement which this Congress represents has proved strongly promotive of that coming unity and glory of the Church Universal foretold by the Divine Shepherd of human souls; and thus the Reformed Protestant Episcopal Church constitutes a connecting link between the English Church and the various other Protestant bodies.

I therefore rejoice to meet you on this occasion, and in the name of the World's Congress Auxiliary of the World's Columbian Exposition, bid you welcome.

THE LUTHERAN CHURCH.

REPRESENTATIVES OF THE GREAT REFORMATION:

I am happy to meet and welcome you on the occasion of the opening of your Congress for the presentation to the Religious World of the characteristic doctrines of your faith, and the achievements which the Lutheran Church has made in the service of man.

The Lutheran Church has had conspicuous recognition in the arrangements for the World's Congresses of 1893. No less than four separate assignments have been made for this Church during the time to be occupied by the World's first Parliament of Religions. September 2nd, 3rd, 11th, and 14th are Lutheran days.

As the Lutheran Church was raised up in the order of Divine Providence to exemplify and emphasise the great doctrine of Personal Responsibility to God, and therefore stands as the special representative of individualism in religious life, solemnly exercising self-judgment according to the laws of righteousness, it is not at all unnatural that this spirit of individualism led to the division of this branch of the Church Universal into different organisations holding the same general faith, but dividing on minor points. But to

the rest of the religious world, the Lutheran Church is one; and its divisions only convenient arrangements of its spiritual forces for the conduct of the Religious warfare against sin and iniquity in all their varied forms.

The especial object of the Lutheran Church Congresses of 1893 is to make the faith and history of this Church better known than they have been to the world at large. Ignorance is everywhere the mother of prejudice and misunderstanding. To bring the various Churches of the world into such a relation to each other that they may know the truth about each other, and that this truth may make them free from misunderstanding and prejudice, is the especial aim of the Religious Congresses of 1893. We desire that the noble history and achievements of the Lutheran Church be better known to the world at large, and especially to the great American people, than they have hitherto been, and trust that the present Congress will do much to realise that desire.

In this auspicious year of grace, the different churches come together, not to see how many points they can discover on which they differ, but how many they can find on which they agree. And if there should prove to be so many points of harmony and co-operation that there will be no time to consider grounds of discord, we shall have a new occasion to chant "Glory to God in the highest, Peace on earth, Good will to men!"

There are two great forces in the universe which, guided by the Divine hand, work in perfect harmony, making forever the marvellous music of the spheres. These two forces are also active in human society; but, guided by finite intelligence, they do not always keep within their proper limits, but strive with each other for the mastery. The first of these forces holds all things to the center and preserves the integrity of the system. The second is the power of progress, and keeps the system in perpetual motion. If the former is excessive, it causes inaction. If the latter becomes dominant, it leads to disorder and disintegration.

So when, in the sixteenth century, man had come to depend too little upon himself and too much upon his counsellors and guides, God raised up Martin Luther to teach man anew his personal responsibility and duty.

In this providential work the antagonism to the Catholic Church was apparent rather than real; for the whole tendency of the Lutheran movement in Christianity is to prepare the way for a better, deeper, higher and more powerful Church of the one "God who was in Christ, reconciling the world to himself."

With these reflexions I give you, Officers and Members of the General Synod Congress, a most cordial welcome.

THE EVANGELICAL ASSOCIATION.

OFFICERS AND MEMBERS OF THE EVANGELICAL ASSOCIATION CONGRESS:

As General President of the World's Congresses of 1893, I welcome to this Hall of Washington, and to all the facilities which the World's Congress Auxiliary can extend, this congress of your religious denomination; and wish you the utmost harmony and success in your proceedings.

It is with especial pleasure that I respond to your invitation to meet you on this occasion, for it calls upon me to emphasise one of the greatest benefits which may be expected to result from the religious congresses of this memorable year, the benefit of a better acquaintance between the different religious denominations.

Raised up by the hand of Divine Providence to minister to the spiritual needs of German immigrants to the American States, and their descendants and neighbors, your denomination has gone forward during the nineteenth century, nobly and efficiently doing the Master's work in the vineyard to which He called it, and yet this large and able organisation of Chris-

tian workers is comparatively little known to the general religious public. The same may be said of other denominations.

It is therefore most wise and useful to bring these various religious associations together in fraternal relations, not only in the Union Congress which holds its sessions under the name of the "World's Parliament of Religions" in the adjoining Hall of Columbus, to discover what grounds of sympathy and co-operation may be common to all; but also, as a matter equally important, to give to each denomination a convenient opportunity, in this Hall of Washington, to declare to the world its distinctive faith, and what service it has rendered to mankind in obedience to that faith. I therefore rejoice that you have so heartily accepted and utilised this opportunity to "let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven"; and I congratulate you on the large attendance, and the enthusiastic interest by which the Evangelical Association this day testifies, both its zeal in the work entrusted to its charge, and its sincere concern in the great occasion in which it has been called to participate.

Let me also congratulate you on the noble work of your Association in furtherance of the great moral movements of the age, such as Temperance, Sunday Observance, and Civil and Religious Liberty.

Let us "praise God from whom all blessings flow,"

that while preserving the substantial unity of His followers in the great fundamentals of religious faith and life, He has at the same time, by His wonderful providence, created special agencies, like your own, to meet special needs, in order that more speedily and efficiently than would otherwise be practicable, His will may be done on earth, as it is in Heaven.

These Religious Congresses cannot do otherwise than accomplish great good, by spreading abroad among all classes of mankind, a better knowledge of what God has wrought for the deliverance of the world from sin and wickedness in all their forms. I am glad that the American public will thus become better acquainted with the character and work of the Evangelical Association.

I have now the pleasure of presenting to you the Presiding Officer of this meeting, the Rev. G. C. Knobel, who will address you with further words of welcome.

AFRICAN METHODIST EPISCOPAL CHURCH.

OFFICERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH CONGRESS:

Man at last takes his position in the world as man. Every true man consists of character and virtue and intelligence and deeds. Whatever may be the external appearance of the man, whatever may be his garb or the color of his skin, if his heart does not contain the human qualities of virtue, if his mind be not clothed with intelligence, he is not truly a man.

The meaning of this African Congress is broader than your denomination, and assumes a significance before the world greater than can readily be comprehended. For Africa in America is the hope of Africa throughout the whole world. During the coming generations, more and more bright, and more and more full of meaning and encouragement, will shine in history, the pages on which are recorded the experiences of the African race in the United States of America.

Every sorrow which your race has suffered in this country, every agony you have borne, every privation you have endured, shall yet be repaid to your race in

the Dark Continent a myriad-fold in the blessings which shall follow your experience in the New World. This is not the first or only instance in which the hand of Providence has been seen in the affliction of a people. The history of the world has many such examples, but yours seems to me one of peculiar significance and hope for all the millions of your race.

One other thought I feel should be expressed. It is the tribute of the other races of mankind, appropriately given on this occasion, to the deep religious character of the African race. To this race, faith and hope and prayer are as natural as the desire for the food which the kind hand of Providence gives to sustain the bodily life. No more touching a chapter can be found in the history of the African race than that which will record the religious experiences of that race in America. If an encyclopædia could be compiled in which the religious experiences of the African race, so nobly represented in this African Methodist Episcopal Church Congress, could be recorded, I do not hesitate to say that it would be found of fascinating interest to all the other races of mankind. However the master of the colored man in the days of slavery doubted the divine power of inspiration, the negro heart always received that inspiration and responded in faith and prayer. The master might stumble over the supposed contradictions and inconsistencies of Holy Writ; but not he who patiently served, hoping for the shining future of a to-morrow, in which

liberty, such as you enjoy this day, would reward his prayers.

One closing tribute let me pay to this African race for its marvellous fidelity to the obligations of duty under whatever trying circumstances, under whatever persecutions and wrongs. It avails nothing that you see here and there one of a race who seems regardless of the obligations of law and duty. We judge the race as a whole. We judge white men and black men and yellow men all by what the race as a whole achieves, not by what one or a few may do or leave undone.

With this expression of sentiments deemed appropriate to this occasion, I close my words of greeting, and wish you, in the Congress you are about to hold, the highest success which a kind Providence can bestow.

THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

OFFICERS AND MEMBERS OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS:

In behalf of the World's Congress Auxiliary, I greet you and bid you a cordial welcome to the Congress in which you have come to take part. The importance of this assembly depends, like that of many others in the World's Congress series, on its representative character and the importance of its proceedings rather than on the magnitude of its numbers. There has been an exceedingly interesting contrast presented during the exposition season, between Congresses of the greatest importance composed of comparatively small numbers, and Congresses of equal importance composed of very large numbers. The vital thing, however, in every Congress is the character and quality of its proceedings.

The principal aim of all these Congresses is to bring here the maturest thought of the world on the great questions to be considered, and to have those thoughts expressed by leaders from all countries, and afterwards suitably preserved in adequate publications.

That we are living in a new age of intelligence and progress, all thoughtful persons may readily perceive. All things are being made new, and you may search throughout the world and fail to find an institution or movement which does not in some way show the influence of the new spirit that has gone forth "conquering and to conquer."

It is remarkable that we are not making a great variety of new things, but are making the old things new, according to the prophecy. Even the Divine Master is presented in new aspects, and with a new glory. The Cross of Calvary is transfigured, and presents to the world the King of Kings and the Lord of Lords, leading every department of righteous activity to higher fields of progress.

A new and potent influence is in the world impelling mankind to the service of others. He who reads human history attentively will not need to go very far back to find the time when the ruling spirit of the world was self-service and self-advancement, self-promotion and self-gain. There are some exceptions to this new rule, but the general spirit of the new age is essentially the spirit of helping others, and thereby helping one's self and one's own.

While this wonderful movement is going forward, dogmas about the Master disappear, and a supreme faith in, and obedience to, the Master and his words takes the place of dogmas concerning Him. Theories about the divine things have rarely more than a faint

reflexion of the luminous vitality of the divine things themselves. The new age is coming more and more to realise that the essential means by which we may advance in the service of God and of man, is to keep the Divine Image always in the heart and obey His words. Not to argue about Him, but to obey Him.

The marvellous advances in material things which are so magnificently displayed in the World's Fair, and whose wonders, voiced on every hand, are worthy of so much and such exalted praise, are matched in every respect by an equally marvellous spiritual progress which you come to celebrate, and of which you are a part. All the departments of human activity feel the power of this spiritual progress.

The Young Men's Christian Association was brought into the world by the Divine Providence for the purpose of presenting anew to the rising generations of the world the old ideal of the Christ-life in obedience to the two great commandments. The specific work which it seems to me this organisation of yours was created to perform is the presentation to the youth of the world, of the ideal of lofty and self-denying service; and the realisation of that ideal by actually putting into practice the Divine commandments.

But this movement does not stand alone. The time at command would not suffice to present all the various forms in which the new spirit has made itself manifest, but two or three may well be mentioned

one is known as University Extension which makes the masters in the highest institutions of learning burn with an unquenchable zeal to go out among the people and give away their treasures of knowledge and wisdom, and stimulate the masses to make progress in intellectual culture.

Side by side with that movement is that which produces the Social Settlement, in which the highest life of Christian civilisation is lived in the midst of the people who would otherwise have been without its blessings, thus teaching them by living example, and instructing them by actual contact, in the leading principles of our civilisation and religious progress.

Co-operation and profit-sharing are preparing to take the place, under the same divine influence, of the deadly strife of destructive competition with half-paid and reluctant toil.

Moral and Social Reform also comes with all these other movements, seeking to relieve the sorrows of mankind, and to substitute measures of reformation and relief for penalties and punishments.

Two great departments still await the influence of this living power. The world of politics and the world of society alike stand waiting for this active power which has done such wonders in other fields, and which will in due time reform and regenerate them as other departments have been regenerated and reformed. In the last words of *Sybil*, his most impor-

tant political novel, Lord Beaconsfield, as you will remember, says:

"The youth of a nation are the trustees of posterity."

This may well serve as a motto of the Young Men's Christian Association. For you are to deal with the youth of each country, the youth of the world, and teach them that they are indeed the trustees of posterity.

In that noble work, I bid you God-speed, and renew my welcome.

I have now the pleasure of presenting to you as your presiding officer Mr. Albert B. Monroe, who will conduct the remaining business of your Congress. I have long had the pleasure of knowing him, and to know him is to love and esteem him. I would be glad if my other duties would allow me to remain and hear your papers and discussions, but that is impossible. I shall be with you, however, in my best hopes and wishes for your success.

THE FREE RELIGIOUS ASSOCIATION.

FRIENDS OF RELIGIOUS LIBERTY:

As General President of the World's Congresses of 1893, I welcome you to your place in the great series of denominational congresses which are in course of presentation here during the present month. We are, perhaps, in some danger of underrating the importance of these Denominational Congresses in comparison with the World's Parliament of Religions, which is holding its sessions in the adjoining Hall of Columbus. These denominational congresses conserve the forces which made that parliament possible; these denominational congresses support and uphold it; and if they had not entered into the scheme the parliament itself could not have attained anything like the success which now crowns its endeavors.

The programme of a congress which bears upon its pages the names of a Catholic priest, a Jewish Rabbi, a Unitarian minister, and other representatives of other forms of faith, as does yours, naturally attracts attention and commands respect.

It is the glory of your movement that you were among the earliest to perceive the coming of the

auspicious day, in whose broad sunlight we are now assembled. This association of yours represents, as I understand it, three things: First, Religious Liberty,—the liberty of religion; not merely the liberty of man to pursue his own religion, to entertain his own views unmolested, but the liberty of religion itself, that all may move and act freely and intelligently in the relation between creature and the Creator for which religion stands.

And the second thing which your association represents, as I understand it, is Religious Toleration. This is something for which the world waited many centuries,—that one religion should merely tolerate another. Toleration!—it is a great word, it is a wonderful thing, when it first comes to take the place of intolerance, hostility, opposition, and persecution. When we first come to the borderland of liberty, where toleration of the Catholic means toleration of the Baptist, and the Quaker, and all the other forms of faith,—that all should all tolerate one another, then toleration appears and is a marvellous advance.

But toleration is merely a foundation upon which to stand for future progress. We want, in the third place, what I take to be the supreme end and object of your organisation, a substitute for toleration, namely, Religious Fraternity: that the Swedenborgian and the Unitarian shall love the Catholic, and the Presbyterian, and the Baptist, because they all represent in some form and degree the search after the di-

vine. When we come to substitute love for tolerance, then we are indeed making progress toward the goal of true religion.

What are the obstacles in the way of the realisation of these grand objects of liberty, tolerance, and fraternity? They spring mainly from ignorance. We think that objects seen in the distance and but dimly perceived, and of which we really know nothing, are probably hideous monsters waiting to leap upon us and devour us; but we find when we approach them and discern their features, that they are forms of use and beauty which attract and delight. And so the religious denominations need only to know more of each other, to find that worship of God, fraternity, love, and sincerity are the mainsprings of them all, to lead them to substitute love for fear of one another. Ignorance is usually accompanied by prejudice, and prejudice breeds hostility and opposition.

One thing more I will say before I close these welcoming words. He who really believes in the superiority of his own religion, cannot by any possibility fear to have that religion come into contact with other forms of worship,—cannot by any possibility fear to put himself side by side with those who profess other forms of faith, because the moment he does so fear, he confesses in his heart, if not by his words, his doubt and distrust in regard to his own religion, his uncertainty concerning his own faith. If I believe that in Jesus Christ there is all the life and hope and

saving power for mankind, must I not most ardently desire to have Him put side by side with every other apostle of light and truth whom the world has ever seen, believing as I must do in such a case, that only this need be done to show his surpassing excellence and beauty? And so must the disciple of every other religion feel; and hence the most natural thing, the most rational thing in religious life, is a fraternity of religions. And as God is and ever must be highest in the universe, must always occupy the supreme place in the mind, so religion, if it be anything at all, must occupy the supreme place, under God, in the human soul.

With these words of welcome, and this expression of the feelings which I have toward you, I renew my welcome, and wish you God-speed in every endeavor to spread abroad a knowledge of your organisation, and to hasten forward the day when all mankind shall be one in the worship of God and the service of man.

I now have the pleasure of presenting to you Col. Thomas Wentworth Higginson, the presiding officer of this congress, who will address you.

ETHICS.

OFFICERS, MEMBERS, AND FRIENDS OF THE ETHICAL CONGRESS:

These words of welcome which I speak to you in the name of the organisation which I represent, are more than formal courtesies. The new Science of Ethics comes at such a time and to perform such a work, that it is entitled to special recognition in a series of World's Congresses, and surely, never since the first ethical convention was convened has one been assembled under circumstances more auspicious and appropriate than your own.

The great Parliament of Religions, standing like a mountain-peak alone in its glory, closed its last session but a day or two before yours were called to commence. It is the peculiar province of Ethical Science to select out of all the religions of the world, out of the universal experience of mankind, those common and fundamental rules of life which express the consensus of human opinion in regard to what is good and what is evil, what should be done and what should be avoided.

So constituted are human minds that they have al-

ways differed and will always continue to differ greatly in their opinions of what is truth or right. The different views which human beings take of the same subject, their relations, the circumstances, the environment, will always more or less influence their opinions. But it has pleased the Creator of man so to constitute him that there is comparatively little room for differences of opinion as to what is good and what is evil.

So when the public opinion of the world, especially in the domain of religion, had become greatly divided from the causes to which I have made a brief allusion, it pleased the Supreme Being to raise up a new science, which men have called the Science of Ethics, to teach that however men may differ in their opinions, however their creeds may vary and their doctrines may diverge, they should, nevertheless, try to deduce from all the religions which mankind have had, from all the systems of faith and morals which they now entertain, from the sum of human experience in different climes and among different races, certain well-defined rules of human conduct upon which all men agree, and by which they shall be, to that extent, united.

Thus it seems to me that the apostles of the Science of Ethics are entitled to unusual consideration. Ethics may indeed prove to be the forerunner of that final union of mankind in the substantial performance of the practical obligations of man to his Maker and to his fellow men which we now think we foresee and

herald; a union which will properly respect individual distinctions and differences, and the distinguishing characteristics of different races and systems of faith; and at the same time promote that fraternity which springs from the heart, and which will be a blessing to all men irrespective of such distinctions, differences and characteristics.

The relation of Ethics to religion, although it has been so much emphasised, is, however, by no means the only one which this new science has to sustain. Government as well as religion needs the influence of this new science. In this domain the department of Political Administration has suffered such a frightful degeneration for want of proper ethical rules of conduct and their just observance, that it has been held more or less in abhorrence by right-minded men; and the best and purest citizens have shrunk from political life because of its degradations and corruptions. But the rules of ethical conduct should dominate the whole political field, as they should reign in business and in social life.

It may therefore be said that the greatest need of our political condition is the establishment of a body of ethical rules upon which all men, irrespective of party, or creed, or race, or occupation, can agree. What is good and what is evil should be as well recognised in that domain as in any other, and crimes should not be encouraged or tolerated because they serve political ends.

Nor is this all. There is a demand for the influence of Ethics on human society. Its frivolities, its follies and short-comings, all need the curative influence of the new medicine which Ethics is prepared to administer to the body politic and corporate. If society were governed by the rules which your organisation promulgates and seeks to establish, who can say how much it would be exalted in its character, how much its influence would be enlarged, and how much more noble and beneficial would be the social life? We would not exclude or in any degree diminish the influence of religion; we would only add the restraints and supports furnished by ethical science.

And there is one other field which should not pass unnoticed on this occasion. It is the great field of the Business World in which rages that fierce and malignant strife for supremacy called "competition." Its leading maxim is that the strongest must triumph and the weakest go down. But this diabolical doctrine, under which the best and the highest must succumb to force and cunning, with all its vicious accompaniments, must give way before the advance of the new Science of Ethics which is destined, with its allies, Religion and Patriotism, to conquer and transform the business world. Justice must reign there also, and justice means the equal right of all men, respect by each for the rights of all. It means that sovereignty of service which is higher than the sovereignty of power; and under which all men, employers

and employed, capitalists and producers, shall work in harmony, guided by the principles which this Congress represents. Thus the business world urgently needs your influence and aid. Was any greater work for practical reform ever presented to any voluntary organisation?

Then advance and conquer! till all these departments to which reference has been made shall have learned the excellence of Ethics, and be ready to do equity. So I bid you welcome, and bespeak a great success in the prosecution of our work.

CHRISTIAN SCIENCE.

OFFICERS AND MEMBERS OF THE CHRISTIAN SCIENCE CONGRESS:

As General President of the World's Congresses of 1893, I salute you and bid you welcome.

This great audience, filling this "Hall of Washington," gives me occasion to extend to you with my words of welcome, words of hearty congratulation.

When Science becomes Christian, then, indeed, the world advances toward the millennial dawn.

No more striking manifestation of the interposition of Divine Providence in human affairs has been seen in recent years, than that shown in raising up the great organisation which you represent, and which is known by the name of Christian Scientists.

We had come to a state of the world in which science was called infidel, although true science could never do otherwise than "look through nature up to nature's God."

The Christian Scientists were therefore called to declare and emphasise the real harmony between religion and science; and to restore the waning faith of many in the verities of the Sacred Scriptures.

This body of Christian Scientists will do no harm to any other body of worshippers of the Living God, and servants of the brother man, anywhere in the world.

Catholic and Protestant—though we may say of the Catholic Church that it has always firmly held faith in the supernatural and in the supremacy of the divine—Catholic and Protestant, Baptist and Presbyterian, Methodist and Friend, Unitarian and Congregationalist, may all thank God for the new energy and life contributed to the religious world, and especially to Christendom, by the Christian Science movement. The common idea that a miracle is something which has been done in contravention of law is to be wholly rejected. There is not one miracle narrated in the Sacred Scriptures which was not wrought in perfect conformity to the laws which the divine Creator had established. It is mere ignorance of those laws that leads men to think that miracles are acts in contravention of them. To know and understand the law, is to see that the wonder is wrought by means of law, and that the miracle consists only in the marvellous character of the act which is done.

Who can doubt, after witnessing the tremendous events that are now transpiring in our midst, that the day of miracles is as surely here as it was almost nineteen centuries ago.

To restore a living faith in the efficacy of prayer—the fervent and effectual prayer of the righteous man

which availeth much; to teach everywhere the supremacy of spiritual forces; to emphasise the fact that in the presence of these spiritual forces all others are comparatively weak and inefficient,—that I understand to be your mission.

That you may so fulfil this mission that not only all Christendom, all the great bodies to which I have referred, but the whole world with all its worshippers of God and servants of man, may have cause to rise up and call you blessed, is my sincere and fervent wish.

The world assembles here in this great Columbian year that its peoples and Churches may know each other better. You come to make known to the world who you are, what faith you hold, what work you have done, what achievements you have made; and, on the other hand, to learn from all the others what work they have done, and what faith they hold, in order that, seeing in each other's faces the same spirit of charity, and learning that all are engaged in the same heavenly service, you may take new courage, finding each other not foes, but allies.

Such is the reign of peace which these World's Congresses of 1893 were organised to inaugurate, which they have indeed begun, and which they will continue to uphold.

In closing I will only renew my words of welcome, and bid you God-speed in your work.

THE ARMY CHAPLAINS.

REVEREND MINISTERS ENGAGED IN THE ARMY SERVICE:

It gives me much pleasure to welcome you on this occasion. This meeting of Army Chaplains represents one of the most important branches of the military service. The Army Chaplain represents, in military life, all the differences between barbaric destruction and what is called civilised warfare. He represents the whole moral and religious duty of the soldier.

I have come to entertain a fixed conviction that the work of the Army Chaplain ought to be greatly enlarged and its influence very much extended, and that more adequate and earnest efforts should be made to develop in the common soldiers that moral and intellectual excellence which the Army Chaplain represents.

Under a just government the citizen as well as the soldier must stand ready to die for the country, if need shall require, and the soldier should be not merely a living machine, subject to despotic power, but an intelligent and conscientious defender of justice, standing before his country and the world, a man of honor and a gentleman.

In the performance of his duty, the soldier extensively traverses the country, and marches along the entire frontier. He has special advantages, when not engaged in actual service, for pursuing those scientific investigations of the earth and the sky for which the government from time to time sends out commissions of trained and skilled experts to make examinations and reports. The common soldier should be much better educated. He ought to study the stars when he keeps guard by night, and the geography, botany, and geology of the fields when he traverses them by day, and thus store his mind with knowledge that would bring elevated thoughts and emotions, and guard him against the temptations to which he is exposed.

The same thing may be said in regard to the navy. Every man-of-war which carries the United States flag above it ought to be a floating academy in which the men whose home is in it would pursue, in substantially the same way, when not otherwise engaged, such scientific investigations as have heretofore been conducted by independent expeditions at great expense. The introduction of this principle into the army and navy would at once require that the sailor and soldier should be of a higher type than has hitherto been deemed advisable.

There are two kinds of war; the sacred warfare for the just defence of home and country, and the barbaric and brutal warfare of destruction for the

sake of conquest. To fit the soldiers and marines of the United States for the former, and make them abhor the latter, is the true work of the army and navy chaplains. They are the school-masters of the army and the navy. They should constantly endeavor to elevate and enlighten the soldiers and sailors under their care.

With these sentiments, I welcome you to this Congress, and hope that your gathering may be the beginning of a great and wide-spread movement in the directions I have indicated.

MISSIONS.

OFFICERS AND MEMBERS OF THE WORLD'S CONGRESS OF CHRISTIAN MISSIONS:

Believing in the Divinity of the Lord, the Holiness of the Word, and the life that is called Charity; believing that God was in Christ reconciling the world to Himself, and that in His glorified and Divine Humanity dwelleth all the fulness of the Godhead, bodily, we cannot otherwise than earnestly desire to extend the knowledge of Him to every human creature throughout the world.

It is peculiarly appropriate that a Congress on Missions should follow the World's Parliament of Religions just closed, and in which such wonderful events have been witnessed.

The first of the Religious Congresses held under the auspices of the World's Congress Auxiliary was that of the Jews. At the request of the Jewish leaders I attended at the opening session, and made an Address of welcome. I stood before them in the character of "as ultra and ardent a Christian as the world contains." They received my words of welcome with a respect and kindness which I shall never forget,

and during the session extolled the man Christ Jesus in terms which no Christian could hear without profound emotions of joy and exultation.

The next day after this congress of the Jews I asked the eminent Jewish Rabbi, Dr. Hirsch, of this city, to make the opening invocation for the Congresses on Labor and on Social and Economic Science. To the delight of the great assembly he closed his invocation with a devout recital of the Lord's Prayer, in which the audience joined.

It is impossible to present the person and the character of Jesus Christ to any human being in their truth and simplicity, without winning some kindly response. All we need on the part of Missions is the wisdom to make the proper presentation, and then to let the light go undefiled into the souls to which we would transmit it.

The work which missions have done in the world is, I think, far from being adequately comprehended. There is one work credited to Christian Missions, which, if it stood alone, would of itself justify all the expenditure of life and of treasure which has been involved; which would alone answer and atone for all the mistakes and shortcomings with which missionaries have ever been charged; and that is the translation of the Sacred Scriptures into three hundred and fifty of the languages and dialects of mankind. After all, this is the greatest work of missions; for where the Sacred Scriptures of the Old and New Testaments

go, they speak their own divine messages to the human heart, and the more purely and simply these messages can be conveyed, the more sure will be the results that will follow. Without a translation of these Scriptures into the other languages of the earth, little progress could have been made towards that unity of mankind, social, moral, and religious, for which now the whole world longs and hopes.

One thing which a Congress of Missions should bear in mind is the universality of the idea of the salvation of man by God incarnate in a Divine Humanity. This was the dream of the human race from Eden to Bethlehem, and has ever since been the hope and the light of the world. This salvation is, therefore, a most natural thing to proclaim, and a most rational thing to receive, and constitutes a universal basis for the unity and the brotherhood of man. We should remember what Paul says of the Gentiles who have "the law written in their hearts," and should bear in mind that through this law they may be reached and saved by "the Only Wise God our Saviour."

The true aim of the missionary societies of the world is to extend throughout the whole earth a knowledge of this Divine Person and his teachings, in order that all men may be brought under their influence.

That is first, we are told, which is natural, and afterwards that which is spiritual, and hence the mis-

sionary must not be only a spiritual teacher, but he must also be wise in natural things. Many mistakes have been made from a lack of the last-named wisdom. To deal with the entire man, with the entire state of society, in order that the man and society may be conformed in things natural as well as in things spiritual to the divine ideal, is the true work of the missionary.

With these reflexions, and this indication of what seems to me to be the spirit of the cause in which you are engaged, I bid you Officers and Members of the World's Missionary Congress of 1893, the heartiest and most sincere welcome. God speed you in the work which you are about to do. I trust that all of these friends from other countries will go away to their own lands bearing messages of love and affection from you to their own people; that they may go hence full of burning sentiments of love and faith, kindled by your gracious words, to be missionaries from you to their far-off kin.

The greatest obstacle in the progress of missions arises, I think we may safely say, from human endeavors to improve the divine. The mission-school and other similar institutions abundantly prove that the more purely and simply the divine person and character of the founder of Christianity are presented to the human mind, the more readily the message is received; that His words have in them a vital and penetrating power which merely human language can

never supply; and that the story of the New Testament, read or told to human hearts, is its own best and most powerful interpreter.

Another great obstacle to the success of Christian Missions has been the want of a wise adaptation of means to ends. The great apostle declared his readiness to be all things to all men so that he might win them to Christ, but modern missionaries have been slow to follow his great example. It is a fundamental and eternal law that he who would win another to his views must meet him on some point of sympathy and agreement. We must not offend those whom we desire to win.

Then, too, we need to remember that the work of the mission is peace; and that he who has in his heart any purpose of war, lacks the first qualification for missionary service.

However important the proceedings of this Congress may be to those who will have the pleasure of participating in them, a thousand fold greater will be their use if they shall be widely published and circulated throughout the world. We hope therefore that the Government of the United States, or some other providential aid, will enable us to put the proceedings of this and the other Congresses of this wonderful Exposition Season into the leading libraries of the world, where they will be accessible to those who lead the march of thought in the different departments of progress.

In conclusion, I will renew my greeting and welcome, and wish you, in the Lord's name, the highest possible success in the work you have come to perform.

EVANGELICAL ALLIANCE.

OFFICERS AND MEMBERS OF THE EVANGELICAL ALLIANCE CONGRESS:

We live in a period of the most marvellous Christian activity,—a period in which Christianity, assuming an attitude never heretofore so fully held, essays in very truth the conquest of the entire world, including all departments of human activity. Is "Christianity declining," as we have sometimes heard suggested?

The world never saw such a period of religious activity as that in the midst of which we now are. Within a given four years of the past decade more than one thousand communicants were added to the Protestant churches alone during every day of the entire period; more than ten church temples were erected on every day of that period of four years; and whereas at the beginning of the century there was scarcely a trace of professed Christianity in the colleges and other higher institutions of learning, now about fifty per cent. of the students in those institutions are professed Christians.

At the beginning of the century only one in a little

less than fifteen of the population was a professed Christian. Now almost one in five of the population bears that sacred name. Then dogma and ritual and emotion absorbed, for the most part, the strength and vigor and power of the Christian organisation. Now its power and activity reach out in every direction and seek, as I have already said, nothing less than the conquest of the entire earth. Science, industry, commerce, charity,—every field in which man is active, now responds to the direct influence of the Christian church.

And last and most surprising, perhaps, of all, and a most fitting thing to be observed on this occasion, is that religion, advancing into the domain of science, finds in the supreme miracle of the Incarnation, not an exception to or a violation of the laws of nature, but their culmination and crown, and the key which unlocks the entire mystery of creation, from the monad to the man; sees, in this crowning act of evolution, the fulfilment of all law, and not an exception to or a violation of any law.

The Evangelical Alliance is a special agency raised up by the hand of Divine Providence to promote the unity and peace of mankind. Its special province seems to be to destroy what the founder of the Brotherhood of Christian Unity has termed, and well termed, "Hadesian Theology,"—that kind of theology which sets the different sects and organisations of the Christian religion at war with each other about

their points of difference, instead of uniting them with each other against the common foes of infidelity and irreligion.

I suppose the last part of the twenty-fifth chapter of Matthew may be declared almost the divine Constitution of the Evangelical Alliance. It is to feed the hungry, spiritually and naturally; to give drink to the thirsty, to befriend the stranger, to clothe the naked, to heal the sick, to visit those who are in prison, to supply whatever the want may be, either of the body or the soul.

The Evangelical Alliance, as I understand it, is a grand demonstration of Applied Christianity. Leaving speculative and theoretical theology and Christianity where they may be treated with the least harm to the general welfare, the churches now at last band themselves together to apply religion to life in all its departments. If the Evangelical Alliance find one casting out devils in the Lord's name, it does not forbid him "because he followeth not with us," but remembers the words of the Lord: "Forbid him not, for he that is not against us is with us."

If the Evangelical Alliance see some one Christian denomination especially active in all or any of the good works of faith and charity, it rejoices and calls on others to emulate the example and engage in that just and generous rivalry which will bring all into the common service of God and man.

To be evangelical, we are told, is to act according

to the Gospel, or what is contained therein. And so this Alliance comes before the world declaring that it seeks the furtherance of its objects with the intent to manifest and strengthen Christian unity.

Thus the first great, all-pervading and commanding object of this organisation is Christian Unity. That means the unity of all who breathe the name of Christ in reverence and who serve Him under any form of faith. Its further object is to promote Religious Liberty.

What is religious liberty? Not merely the liberty to attend the religious service one may select, but liberty of mind and conscience and heart to seek out God, and find Him and worship Him without any human restraint in the sacred relation which exists between the soul and its Creator.

And finally and most appropriately, to promote every kind of Christian work. And this last object of the Evangelical Alliance comprehends all the others, in such a way that where all are co-operating in Christian work they will not fail to exercise towards each other the privileges of Religious Liberty and seek to promote Christian Unity. And this without interfering with the internal affairs of the different denominations. Thus the Quaker, the Episcopalian, the Baptist, and members of all the other denominations, may each worship God in his own way, and each have the forms and expressions and services

which he may find best adapted to his condition and circumstances.

The history of this movement is certainly as noble and inspiring as that of any other in the present half-century. From the inception of the movement, in London in 1846, down to the last general meeting in Florence, in 1891, and on to this World's Congress which opens here in Chicago to-day, there has been one long and glorious campaign against the common enemies of mankind, one long and glorious advance in the best work of the Christian warfare.

Thus the original scope of the movement, as might have been expected, has been enlarged and exalted. Its sweep is greater, its reach is farther than when it first set out upon its mission. He who will examine the programme prepared for this occasion cannot but be surprised at the extent and variety of the subjects to be presented, in the name of Christ, for consideration and treatment. Missions, nurses, visitations, baths, education, social purity, social settlements, working girls' clubs, physical training, popular lectures, reading circles, tenement reforms, organised charities, reform of criminal administration, and many other subjects are embraced in this splendid programme.

Who opposes the work which the Evangelical Alliance sets out to do? Not the Jew, not the Catholic, not the Protestant, not any one who can claim the respect and affection of his fellow-men. It is the na-

ture of applied Christianity to commend itself to every human heart. It is not in its nature to excite opposition or hostility; its exceedingly sweet and winning character naturally awakens affection and respect.

This occasion, following the Parliament of the World's Religions, is nothing less than a Parliament of the Churches of Christendom, with equal charity, in the spirit of Him who ate even with publicans and sinners in order that He might win their hearts and heal their sickness of sin.

"Put up thy sword," is a perpetual command. The conquest of the world will come by the beauty of holiness, by living and acting the Golden Rule, and not by any methods of offensive warfare, natural or spiritual. What this Congress may do, the tremendous impulse it may give to the work which it has come to perform, can scarcely be depicted, and yet may be foreseen. It may affect not only Christendom, but the whole world; for what affects Christendom affects the whole world. The mission of the Alliance is peace. It welcomes every ally in its work, and rejoices over every victory won.

With the hope that this closing Congress of the great Department of Religion of the World's Congress Auxiliary may realise every hope and expectation entertained in regard to it, I salute and welcome you.

THE WORLD'S CONGRESSES OF 1893.

FINAL SESSION.

MEMBERS AND FRIENDS OF THE WORLD'S CONGRESS AUXILIARY:

The World's Congresses of 1893 were organised to establish fraternal relations among the leaders of mankind; to review the progress already achieved; to state the living problems now awaiting solution, and to suggest the means of future advancement.

To promote these high ends, the World's Congress Auxiliary provided for the presentation of the intellectual and moral progress of mankind, in connexion with the World's Columbian Exposition, in a series of World's Congresses under the auspices of the Auxiliary, with the assistance of the leaders in the various departments of human achievement.

The work of organisation commenced in October, 1889, was completed, and the first Congress of the series opened in May, 1893. The last Congress embraced in the great scheme has been held during the present week, and we have now assembled to exchange our congratulations on the magnificent results of the World's Congress work; to express our gratitude for

the past, our hopes for the future and our thanks to all whose aid has contributed to the success which we celebrate on this occasion.

That these Congresses have been successful far beyond anticipation; that they have transformed into enduring realities the hopes of those who organised and conducted them, and that they will exercise a benign and potent influence on the welfare of mankind through the coming centuries, has been so often, so emphatically and so eloquently declared by eminent representatives of different countries and peoples, that these statements may be accepted as established facts.

That the material exhibit of the World's Columbian Exposition in Jackson Park is the most complete and magnificent ever presented to human view, is generally agreed, but a multitude of eminent witnesses have declared, after attendance on both, that the Intellectual and Moral Exposition of the Progress of Mankind presented in the World's Congresses of 1893 is greater and more imposing still.

Thus the work of the World's Congress Auxiliary of the World's Columbian Exposition takes its enduring place in human history, an imperishable part of the progress of mankind.

Although the press reports of the proceedings have in many cases been marvels of modern journalism, the general success of the Congresses has been much greater than has generally been understood. For the Congresses have been so many and the sessions so

numerous, that even that wonder of the age, the great daily newspaper, could not fully present the work of the Congresses without the suppression of other important news. It is with gratitude for the admirable service rendered that this explanation is made.

As a general rule, what have been termed "the minor congresses" have been declared by those who conducted them, or otherwise participated in them, to have been the most important of the kind ever held, in the character, variety, and number of the subjects presented, and the eminence and representative character of the speakers and writers. The very high quality of the papers read has been a subject of daily comment.

Considering all the circumstances, it may be said that the programmes prepared have been executed with remarkable fidelity. A few of those whose names were announced have failed to appear, or send their papers, but many others have come and more than filled the vacant places. Being human, the proceedings have, of course, not been perfect, but the wonder is that the imperfections have been so few and small, and the merits so conspicuous and so great.

The genuineness of the attendance and participation deserves special mention. The World's Congress Auxiliary has had no funds for compensation, expenses or entertainment of participants in the Congresses. In a few cases, the Committees of Organisation have raised funds for such purposes by private

subscription, but for the most part, the writers and speakers have come at their own expense, and without any pecuniary reward or assistance, to take part in the great Intellectual and Moral Exposition of 1893.

No sign has ever been displayed on the walls of the Memorial Art Palace to draw the passing crowds. Those who have come to the Congresses have found the place of holding them without any such aid. The aggregate attendance has been very large. Estimates of the attendance are given by the secretary in his report.

While some of the Congresses have drawn audiences limited only by the size of the halls of meeting, others, perhaps equally important, have been attended by a comparatively small number of eminent representatives of the interests involved. But whether a double audience has filled both of the great audience rooms of Columbus and Washington to overflowing, or a small company has occupied one of the halls on the upper floor of the Memorial Art Palace, the high character of the proceedings has been maintained.

Another feature of the Congresses deserves special mention. It is their self-governing quality. There has been little need for the enforcement of rules and regulations. Few speakers have given occasion for a call to order. The spirit of order, decorum, dignity and peace has been sovereign during the sessions of these Congresses. This ruling spirit has so promptly rebuked any attempt to overstep the limits of propri-

ety as to leave little occasion for presiding officers to exercise their authority; little occasion to guard seats reserved for delegates, or to insist upon tickets or badges of admission.

The machinery of organisation, and the general regulations adopted for the government of the Congresses, have proven remarkably satisfactory. The exclusion of controversy, attack and resolutions of judgment, has secured a freedom, ease, and equality otherwise unattainable; and has exalted the dignity of the proceedings by making the writers and speakers feel that their utterances were addressed to the deliberate judgment of the world, instead of the impulse that might control the assembly for an hour.

The local Committees of Organisation, the Committees of Co-operation on the part of participating organisations, the Advisory Councils of the various Congresses, selected from the different countries, and the General Honorary Members of the World's Congress Auxiliary, constitute a practical working machinery which could hardly be improved if other World's Congresses were to be arranged and conducted.

The wisdom of the general plan of arrangements has been abundantly demonstrated. Without a definite organisation in well-defined and strictly regulated departments, general divisions and sections, no such success as we now celebrate would have been possible.

If the so-called Secularists or Freethinkers were denied admission to the Religious Congresses, it was not from any personal ill-will, but because they had no religious faith to affirm, and no religious achievements to set forth. If the Mormon Church was not admitted to the Parliament of Religions, it was not because of any discrimination against its religious faith, but for the reason that its disclaimer of a practice forbidden by the laws of the country had not become sufficiently established to warrant such admission. In both these cases, and in some others of a less conspicuous character, the action of the World's Congress Auxiliary was in conformity with the highest rules of charity and justice. No attack was made on any excluded interest or organisation.

The extraordinary merit of the proceedings of the whole series of Congresses renews our confidence that the Government of the United States, which sent our publications and communications throughout the world, and gave the World's Congress Auxiliary an exalted position as the duly authorised agency to organise and conduct the World's Congresses of 1893, will furnish the means to publish the entire proceedings in an encyclopædic form; and send the same to the colleges, the universities and the leading libraries of the countries which have participated in the World's Columbian Exposition, as the most appropriate, enduring and valuable testimonial of the appreciation by the American people of the co-operation and aid

of the other peoples of the world in the great events of this quadro-centennial year. To that end, let all who have been interested in the Congresses, exert their influence in favor of such a publication and distribution.

In one of the earlier publications of the World's Congress Auxiliary, it was declared to be our purpose to bring all the departments of human progress into harmonious relations with each other; to crown the whole glorious work by the formation and adoption of better and more comprehensive plans than have hitherto been made to promote the progress, prosperity, unity, peace, and happiness of the world; and to secure the effectual prosecution of such plans by the organisation of a series of world-wide fraternities, through whose efforts and influence the moral and intellectual forces of mankind may be made dominant throughout the world.

This declaration I now repeat, and in conformity with it proclaim the permanent establishment of THE WORLD'S CONGRESS FRATERNITY, as the Universal Brotherhood of Learning and Virtue.

The original membership of this Fraternity will consist of the officers and members, the committees of organisation, the committees of co-operation, the advisory councils and the general honorary members of the World's Congress Auxiliary, and the participants in the proceedings of the several Congresses. The members of these several classes, in any country

or city, or other appropriate locality, may organise and conduct local centres for the continuation, in any convenient form, of the World's Congress work, and may communicate with the corresponding classes in other countries or localities, and unite with them in furtherance of the ends in view, as occasion may from time to time require. In case of any future World's Congress, or International Congress, the organisations indicated may offer and give any appropriate and desired co-operation and aid, in conformity with the general principles and rules which have governed the Congresses of 1893. Additional committees and councils may be appointed, and further proceedings taken, if need therefor shall hereafter arise. The present organisation will be continued for fraternal and historic purposes and for such further active work as cannot otherwise be better accomplished.

The time now at my command will not permit me even to name the many committees of organisation by which the various Congresses were arranged. It is, however, both my duty and my pleasure to say of them that the fidelity, the patience, and the zeal, the ability, the discrimination, and the executive skill with which the chairman and the members of the more than two hundred committees of organisation have conducted the correspondence, made the arrangements and formed the programmes for the more than two hundred Congresses which have been held in the twenty departments of the Auxiliary, constitute one

of the marvels of the World's Congress work. The discipline and subordination which have attended the execution of the great and complicated scheme would do honor to the best organised department of any government. So efficiently and so silently have these committees done their work that the great public they have served needs to be reminded of their part in the splendid results achieved. A publication which will present the full membership of these and the other committees of the World's Congress Auxiliary is in contemplation.

These words of praise are intended quite explicitly to apply to the Woman's Branch of the World's Congress Auxiliary. Many predictions were made at the outset that this branch would prove an unmanageable part of the organisation. But these predictions have not been verified. More than sixty committees of women have taken part in the work. A part of one of those committees, acting under a misapprehension, resigned, but the action of the various committees, as a whole and in detail, has been most creditable. For conformity to the plan of the work, for subordination to executive authority, for economy of time, and for the wise and efficient arrangement of the programmes entrusted to their charge, the officers and committees of the Woman's Branch of the World's Congress Auxiliary are entitled to the highest credit. It would be easy to specify cases in which these qualities were conspicuously displayed.

The magnificent array of eminent thinkers and leaders who have contributed papers or addresses for the Congresses, deserve whatever honors our own and other countries can bestow, for they have made the world their debtor. Those papers and addresses constitute such an encyclopædia of the best thoughts of all countries on the living questions of the age as cannot elsewhere be found.

The first attempt to bring all the departments of human progress into harmonious relations in a series of international congresses has triumphed. The World's Congress idea is established among the peoples of the earth. Every participating organisation and interest has been exalted by its association with the others.

"NOT THINGS BUT MEN! NOT MATTER BUT MIND!" will henceforth rank among the commanding watchwords of mankind.

The Parliament of Religions has emancipated the world from bigotry, and henceforth civil and religious liberty will have a larger and easier sway.

Labor has found in religion and social science its strongest allies, and will henceforth advance to victory along the lines of law and order and peace.

Woman's progress will secure for her in the larger family of the school, the Church and the State, a position perfectly corresponding to that which she rightfully holds in the smaller school and Church and State of the family.

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